Madeleine Vinton Dahlgren, about 1885. In 1889 she was said to have a figure rather inclining to embonpoint, iron-gray hair parted smoothly over a high forehead, and blue eyes glistening with intelligence.

(Photo courtesy of the Washingtoniana Division, the District of Columbia Public Library.)

Courage and Modesty in Plenty: The Life of Madeleine Vinton Goddard Dahlgren
by Donald M. Schlegel
Part 3 (Continued from Vol. XXVI, No. 8)

After the Admiral's death, in addition to her duties as a mother Madeleine Vinton Dahlgren took up again her literary pursuits along with religious commitments. At the same time she became an acknowledged social leader. Her activities against Woman Suffrage brought her before the public eye to a greater extent than she liked.

The Woman Suffrage Movement

Two pictures of Madeleine come to mind in relation to the battle over woman suffrage. One is her fearless jumping onto the back of the elephant as a child, and enjoying the ride. The other is her description of herself on board ship during a storm in the Pacific. "The night grows
black and sullen. It is fearful to scan the darkness; and yet we stand for hours in this outer gloom, transfixed by the appalling wonder of the scene. Amidst the inky blackness, foams the fury-lashed breaker that throws out in its agony a wild, flickering, ghostly light, dashing the cold spray over us, which falls upon the shivering sense, and enshrouds us, as if projected from spirit land. Both pictures show her to be fearless in the presence of things beyond her control, as she was when facing the many women who wanted the vote.

Woman Suffrage, the enfranchisement of women to vote, had been advocated throughout the nineteenth century in the United States. After the Civil War its advocates quickly realized that the resolution of that conflict had changed the nature of the government, and therefore the point on which their efforts must focus. The war had been fought to enforce the union of the individual states and tilted the structure of political power toward the federal level in Washington. Now the efforts of Susan B. Anthony, Elizabeth Cady Stanton, and others became focused on the U.S. Congress and the Constitution.

A proposed sixteenth amendment to enfranchise women was introduced in Congress in 1869. Madeleine opposed this amendment and was joined by Ellen Ewing Sherman from Ohio and Almira Lincoln Phelps, an author and educator from Troy, New York. In 1871 they formed the Woman’s Anti-Suffrage Association (or Anti-Woman Suffrage Society) of Washington City and drew up a petition to congress, which was extensively signed, asking that the right to vote should not be extended to women. Part of their success in this opposition might have been due to the fact that the two leading ladies could sign themselves as wives of two great heroes of the Civil War, Mrs. General Sherman and Mrs. Admiral Dahlgren. (Curiously, Anna Shannon McAllister never mentions this campaign in her biography Ellen Ewing Wife of General Sherman.) In 1871 Madeleine wrote a pamphlet, Thoughts on Female Suffrage and in Vindication of Woman’s True Rights (Washington: Blandshard & Mohun). The suffrage movement was not successful at this time.

Though invariably polite to her suffrage opponents, in South Sea Sketches she revealed her view of them when she compared the lively navy ship Ossipee, with its rolls and pitches, jerks and quivers, to "an indignant woman's righter, who is too everlastingly demonstrative to adjust herself to a peaceful order of things." One reason that the suffrage movement failed at this time was the infamy of some of these ladies (including Victoria Woodhull from Homer, Ohio). Another reason was the fractured nature of the movement. Immigration also complicated the picture, for immigrant men, raised in European or other cultures, and with a large proportion of Catholics, were deeply conservative in their views of women; many also associated women's votes with votes for prohibition. They continually clashed with the suffragists, who in return called immigrant men ignorant, savage wretches. Some liberals also opposed giving the vote to their Irish housemaids or "poor, degraded" Chinese immigrant women.

A new sixteenth amendment was introduced in the U.S. Senate in 1878, in the words as finally adopted in 1920, "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

Madeleine’s Woman’s Anti-Suffrage Association now was defunct. Even her friend and ally Ellen Ewing Sherman was unavailable, for she now resided in St. Louis and was spending her limited time in Washington working on the collection in honor of the fiftieth anniversary of Pope Pius IX’s ordination to the episcopacy. Madeleine therefore made her personal arguments in a
memorial presented to the Congressional Committee and in the newspapers, including those of Washington, Toledo, and St. Louis.

The woman suffrage amendment again was overwhelmingly defeated and women were not given the vote on the national level until 1920.

Madeleine's Arguments

In examining Madeleine's position, it becomes clear that she was not opposed to woman suffrage itself. She states at one point that her reasons lie deeper and strike higher than the vote. Her arguments were not against the surface issue of the vote but were against the stronger sub-currents on which that issue rode, and in opposing these sub-currents her instincts were probably correct, as we are seeing in the issues as they have developed until today. Bishop Hartley of Columbus took the same stance against woman suffrage, on the same basis, in 1912.

It is interesting to notice that her opponents in debating the issue in 1878 entirely missed her main points and replied instead with arguments on peripheral issues. To this, she replied briefly that "the ladies had not the capacity to understand her." In this she probably was correct, but perhaps the difficulty was not on their side but on hers. In her 1878 memorial the coherence of her reasoning is more apparent than it was in the 1873 petition to Congress, but her mind, like a goat at home on its mountain, leapt from crag to crag, oblivious to the fact that others, to follow her, had to wind their way tortuously down and up the intervening slopes.

Her three main arguments may be summarized from her various writings as follows.

1. Holy Scripture indicates a sphere for woman above public life. Motherhood is "the one most glorious crown of woman, through which she becomes invested with a dignity and an importance not only as a citizen, but also before High Heaven for whom she rears immortals!" This "glorious crown" of motherhood gives woman distinct duties to perform, of the most complex order and sacred nature. If responsibilities pertaining to men are added to these duties, "we shall be made the victims of an oppression not intended by a kind and wise Providence, and from which the refining influences of Christian civilization have emancipated us."

2. The functions of men and women in the state are correlative and opposite. They cannot be made common without seriously impairing the public virtue. Our men must be brave and our women modest, if this country may hope to fulfill her true mission for humanity. The principle that the anti-suffrage women seek to defend is the preservation of female modesty.

This position can be traced back to St. John Chrysostom and even further to St. Paul. It has been argued in this century (by Podle in The Church Impotent: the Feminization of Christianity) that part of today's problems, not only in society but even in the Church, can be traced to the feminine spirituality that began with St. Bernard of Clairvaux and that a masculine spirituality is needed for men. Our men must be brave and our women modest.

3. Marriage is a sacred unity, in which the family, with the husband at the head, is the foundation of the state. Out of this comes peace, concord, proper representation, and adjustment -- union. The proposed amendment instead implies that marriage is merely a compact in which each member requires individual representation, leading to
diversity and discord rather than unity and peace.

The Church has perennially taught, of course, that marriage is more than a mere contract. Though perhaps he would not have joined Madeleine in opposition to woman suffrage, Pope Pius XII later taught similarly (Summi Pontificatus) that the two main pillars of human society are the family and the state; and within all states, the family is the primary and essential cell. Everything that makes the family unstable threatens the stability of the state -- as we are seeing in America and throughout the West today.

Madeleine concluded one of her statements by remarking that, despite that fact that she then was not represented by father, brother, husband, or son, all taken away by death, she preferred to trust to that moral influence over men which intelligence never fails to exercise, and is more potent than the direct vote. "In this I am doubtless as old-fashioned as were our grandmothers, who assisted to mold this vast republic."

(To be concluded)

NOTES
24) South Sea Sketches, 112
25) The memorial is printed in Stanton, Elizabeth Cady, e.a., History of Woman Suffrage, Vol. II (1887), 494-495
26) South Sea Sketches, 19
28) The Catholic Columbian, Feb. 23, 1912
29) Stanton, op. cit., III/101-102

A GLIMPSE OF THE OHIO VALLEY

by Rev. John Martin Henni
Translated for the Society by the late Rev. Msgr. Joseph A. Hakel
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Letter No. 8, Part 1 - The Apostle of Ohio

My very good Patron!

The huge territory stretching northwest from the Ohio River finally achieved a peaceful end to the raids and slaughter between the savages and the white men, as I indicated before, through the expedition of Generals St. Clair and Wayne. They had their command posts on the Ohio River along the dense growth of wild sycamore trees not far from the place where the Cathedral of Cincinnati would shortly be erected. Dodrich writes, "and now peace returned sweeter to our forefathers after the bleak months of winter than the soft breezes of spring and the flowers of May. Peace brought with it an enormous migration to this empty land so that by June, 1800, it numbered 45,365 inhabitants." In 1802 [1803] it was admitted to the Union as the State of Ohio and the newest star in our flag. 3

You may ask, O best of benefactors, how many Catholic families there were among the settlers at that time. Father Fenwick found only three on his first journey through the deep forests of Ohio. They were scattered in the hill country where Somerset now flourishes. On the slope of one of these hills still full of virgin forest and plenty of bears, stood a poor little log cabin near the new road that carried the traveler only from east to south. Two fine looking gentlemen, who looked
like real estate speculators from the east,
dismounted from their horses and asked for
refreshment at the cabin, saying that they were
going to Kentucky. "Kentucky has been on my
mind and on my wife's mind for a long time now.
There you have churches and priests. Wife, that
is where we are going: (Tears rolled down his
cheeks.) It is thirteen years since we saw a chapel
and a priest and my children...." Flaget could no
longer conceal his identity. He showed them his
pectoral cross which had hung concealed around
his neck and said, "No No my children, just stay
here and I will send you this man. He (Fenwick)
is a priest and he will bring you consolation at
least once a year." The bishop asked the man,
"Are there any other Catholic families around
here that you know of or have heard about?"
Astonished, he [John Fink] pressed his hands to
his face and said, "Two more families named
Dittoe live about three miles from here."

This is the mustard seed that has grown into a
tree of 40,000 souls in Ohio. This place never
disappeared from Fenwick's mind and he came
back frequently searching for Catholics in all the
half-deserted forests of Ohio. He finally found
some more families farther north in Stark and
Wayne counties. By his charming manners and
deportment he converted other families to the
truth which he taught. He joyfully tore himself
away from his work in Kentucky and left his
brother priests at St. Rose which lay many
hundred miles south. In 1818 he built a wooden
chapel not far from Somerset on a piece of land
donated to his order by Mr. Dittoe. And so St.
Joseph's Chapel is really our Mother Church in
Ohio. His labors reached out farther and farther
and the harvest became richer so that he sought
help from his brother priests in Kentucky. His
nephew, Father Young (now Provincial of his
order in North America) sent him help. Now
while Father Fenwick found more opportunities
to travel through all the virgin forests in all
directions, Father Hill landed in New Orleans
accompanied by Father Kenrick, a young
graduate of the Propaganda University (now
coadjutor of Philadelphia). Father Hill brought
from Rome the Papal Bull naming Father
Fenwick Bishop of Cincinnati. His merits could
not escape the notice of the bishops, who had
petitioned the Holy Father Pope Plus VII in 1823
for the erection of a new diocese.

This new diocese included not only the State of
Ohio but also a large section of Michigan and the
Northwest Territories.

Father Fenwick took up this holy invitation with
trembling. Only holy obedience brought him to
the altar for his consecration, which he received
at St. Rose from the hands of Archbishop
Ambrose Marechal. And how did the new
bishop find his see in Cincinnati where only a few
families lived and which he had seldom visited as
a young priest from Kentucky? Let us hear from
the bishop himself. "As soon as I arrived in
Cincinnati to take possession of my episcopal
see, I had to rent two rooms, one for me and one
for the missionary who accompanied me. On the
same day, I had to send to market for the food for
our first meal." Not the slightest provision was
made for the bishop's residence and table. I was
hardly the owner of a single penny. The long
return journey of 300 miles used up everything
that the pious souls at St. Rose had collected by
way of a free will gift of appreciation. In
Cincinnati I found no church, not even a little
chapel and so I was compelled to take up a
charitable collection. The proceeds were not
enough so I had no choice but to buy a piece of
land on credit. On it I built a wooden chapel 45
feet long and 26 feet wide and that is my
Cathedral."

Naturally, this Chapel could not compare with
the fine looking edifices of the Protestant sects.
No, it stood at a distance, aware of its poverty,
but also conscious of the power of the truth that it
taught and which shortly attracted many
Protestant converts. The greatest prejudices
gradually broke down partly because of association with the bishop and the priests and partly because of the outstanding and charming eloquence of Father Hill who had been an English Protestant himself and had joined the Dominicans in Rome. Protestants as well as Catholics moved closer to the chapel and the chapel literally came closer to them in as much as it was moved to its present site on rollers after the first of the year. Today the Cathedral stands to its right and the Athenaeum to its left. Finally, the new seminary was built between them and the old chapel made room for it and entirely disappeared.

So many changes took place in a few years due to the activity of one bishop and a few priests with the help from Italy which Bishop Fenwick collected personally for the building of the Cathedral. Help came also from the charitable institution of Lyon [Society for the Propagation of the Faith] and above all from the extremely generous gifts donated by the Leopoldine Society. Thanks to our benefactors and thanks to you as long as the religion of our forefathers flourishes and endures in the Far West! Saved souls and innocent children will continually go forth to proclaim to their benefactors these words which our Father Fenwick wrote in ardent hope and longing for the above buildings in a letter to France, "Urgently commending myself and my poor flock to you, I shall remember you in all my prayers as long as I shall live."*

(To be continued)

NOTES

1) It is well known that the official flag of the United States has as many white or gold stars on a blue background as there are states. This flag is flown at the top of the Capitol in Washington. Moreover, no territory can request a star in the flag until it proves that it has the full number of 60,000 inhabitants within its borders. Nevertheless, the territories have the protection of the Federal Government which also grants them a governor, etc. Michigan will soon be admitted to the Union. Last spring a committee of men was formed to draw up a state constitution.

2) According to the latest census of 1830, Ohio had a population of 937,903 persons.

3) I heard this story from the mouth of the father of the family, Mr. John Fink, who died in December, 1833, in his 82nd year, and was buried from Holy Trinity church in Somerset, in the very same ground which he had donated to the Church.


5) "Athenaeum religioni et artibus sacrum," is our college in Cincinnati. Last winter it had 67 students even though much equipment was still needed especially professors. Above all some complete teaching aids are needed and equipment for the study of higher mathematics and physics.

6) Letter of Bishop Fenwick to the Secretary of the Central Committee of the South [Midi].

EDITOR'S NOTE

Father Henni's account of the meeting of Bishop Flaget and Father Fenwick with John Fink, given above, is extremely valuable. It is the earliest printed version of the story of the meeting of Fenwick with the Catholics of the Somerset area. The described circumstances fit only the journey Flaget made to Kentucky as a newly consecrated bishop in May and June of 1811, when Fenwick accompanied him. However, such an interpretation would contradict the standard lives of Flaget and Fenwick, according to which Flaget went west not by road but down the Ohio River and, though it is disputed, the claim that Fenwick first visited Ohio and found the Dittoes in 1808. Further investigation is warranted!
**Register of Baptisms, 1835-1847**

**St. Patrick Parish, Clarksville (Junction City), Perry County**

(Continued, from Vol. XXVI, No. 9)

**1842, continued**

**page 32**

**July 17** Joseph (born 10 July), son of Jacob Nitiz and Mary Wible; spons. Andrew Fisher and Ann Wible.

same time Elizabeth born 5th July, daughter of Bernard McCullough and Mary Clark; spons. John Crosbey and Elizabeth Anderson. A. P. Anderson


**page 33**

**Sept. 18** Martha Ann Gordon, born the 5th, daughter of Basil Gordon and Mary Gordon formerly Riffle; spons. Simeon Flowers and Ann Flowers. Eug. Hyac. Pozzo

**October 16** James (born 2 Sept. this year), son of Philip Little and Ann Leonard; spons. John Minah and Rose Macken formerly McNameth. APA

**October 17** ceremonies of baptism for Susanna (born 16 this month), daughter of John McGrawey and Mary Carr; spons. James Carr and Mary Laven (formerly Doulin). APA

**November 5** James Burgoon, son of Charles Burgoon and Barbara Burgoon formerly Hampshire(?), born 3 June, [page 34] 1839; spons. James Burgoon and Mary Ann Burgoon. EHP

**November 6** John Mahar, son of Michael Mahar and Mary Mahar formerly Rafarty?; born 28 August; spons. Michael Bowe and Ann McGreevy. EHP

**December 4** William Aleric(?) Bradock son of John Bradock and Elizabeth Bradock formerly Storm, born 1st November; spons. Daniel Ohara and Elizabeth McMulen. EHP

same day Catherine McGarey, daughter of William McGarey and Elizabeth (?) [page 35] McGarey formerly Canly(?), several days old; spons. James McGarey and Susan Canly(?). EHP

**December 13** Bridget Ann Teresa McDonnel, daughter of Daniel McDonnel and Sarah Ann McDonnel, formerly Dougherty; spons. John Flin and Bridget Ann Dougherty. EHP

**Anno D 1843**

**January 2** James Patridge, son of William Patridge and Margaret Patridge formerly Clark, born 23 December; spons. Alen Clark and Lyde Ann Clark EHP

**February 7** Dorothy Clark, daughter of John Clark and Ellen [Eleanor] Clark formerly Robison, born 16 January; spons. Patrick Keenan and Mary Keenan. EHP

**page 36**

...... 5 Valentine Conglof [Kunkler], [child of Bernard Kunkler] and Mary Conglof formerly Stark, born 22 February; spons. Alan Clark and Lida Ann Clark. EHP

...... 16 I supplied ceremonies for privately baptized Anna McGary, several days old, daughter of John McGary and Elizabeth McGary formerly Williams; spons. Hugh
Conley and Ann McCortney. EHP
..... 21 Philip Bonaparte, born ... December, 1842, son of Philip Bonaparte and Lydia
Bonaparte formerly Starner(?); spons.
Magdalina (Margery) Grace. EHP

April 23 Catherine, born the 14th, daughter of
Laurence Gilluly and Catherine formerly Kelly;
EHP

same day Bridget, born 18 January, daughter
of Patrick Figuson and Margaret formerly
McCabe; spons. Patrick McCabe and Allis
Christy. EHP

same day Nicholas, son of William McCabe
and Catherine formerly Rafarty; spons. John
McCabe and Mina(?) McCabe. [EHP]

May 7 Peter, born 27 April, son of Peter
Partridge and Ann Quin; spons Henry Byrnes
and Mary Byrnes. J. H. Clarkson

May 20 Joseph James, son of Antony Fisher
and Elizabeth Breangardner; spons. Joseph
Craig and Mary Craig. JHC

page 38
[smudged] 10 Sarah Catherine, daughter of
Patrick McCarthy and Elizabeth formerly
Stutfil?, born .. April; spons. Cornelius Sweny
and Sarah McDonel. EHP

August 20 Joseph Joachim, son of Bernard
McCullogh and Mary McCullogh formerly

Clark, born 15th of this month; spons. Hugh
Murphy and Ann Murphy. EHP

September 17 Mary Margaret, daughter of
John Nangel and Elizabeth Ann Nangel,
formerly McMullan, born the 2nd (?) of this
month; spons. Patrick McMullan and Mary
Gallagher. EHP

November 19 Mary McCormik, daughter of
Patrick McCormik and Margaret McCormik
formerly Flanagan, born 9th this month; spons.
Thomas McCloopy?? and [page 39] Mary Ann
Klark. EHP

December 13 Mary Ann Gordon, daughter of
Basil Gordon and Mary Gordon formerly
Rifle, born 21 November, spons. William
Gordon and Elizabeth Riffle. EHP

1844

February 1 William Gordon, son of John
Gordon and Elizabeth Gordon formerly Sees;
spons. James McGreevy and Mary Ann Sees.
born 16 November, 1843. EHP

February 1 Edward Mahar, son of Michael
Mahar and Mary Mahar formerly Rafarty,
born the last day of September, 1843; spons.
James McGreevy and Rose Ann Sees. EHP

February 5 John, born 4 January, son of
Alexander McClain and Mary Hoy; spons.
James McGary and Mary Bowe. A. O'Brien

(To be continued)